23 Peter E-3 (1938-?) AJ4 W Tibetans AJ4
147a

within him, certainly caused by jealousy of his other brothers for their relations with the common wife.

There are certain instances of extra-marital relations between people in this polyandrous community, but they are highly condemned and heavy sanctions are applied. In a *bagma* marriage, if the woman commits adultery, she is turned out of the house if she is childless, and the brothers choose another wife. If she is with child, she is fined and has to pay out of her personal property. As for the man, the co-respondent, he is beaten and/or has to pay compensation to the legal husbands. In a *magpa* marriage, where the woman is heir to the property, has the care of it and can marry as many men as she desires, infidelity of the wife is the only case in which the husbands can get a divorce. Otherwise, she can divorce them, but not *vice versa*. If the man is the adulterer in such a marriage, nothing is done except in the family where he has committed the adultery. In the case of unmarried people, the woman is usually turned out of the house if she has premarital relations and should attempt to marry the man with whom she has had these relations. If the trespasser is a man, he is treated exactly like an adulterer in the usual *bagma* marriage.

Illegitimate children are usually hushed up. They are often adopted into some family or are sent to the monasteries as novices, so that nobody knows exactly what their origins are. As far as I could find out, there seems to be no prostitution in Tibet, and husbands suffering from the polyandrous organization do not have that outlet. Something, however, certainly is known about prostitution, for Tibetans, who never smoke, tell you that they do not do so because tobacco was a plant grown with the menstrual flow of a prostitute.

As far as I could find out, homo-sexuality is condemned, even in the monasteries, and certainly despised if practised, and I could not find any proof of it. But local Europeans who know the

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Lahul

snow fields are reached, even in the summer, before crossing one of the high altitude passes.

Here and there, all over Lahul, Buddhist monuments which are so typical of Tibet are to be seen along the road side. These include *chötens* (*mCh'hod-rTen*), Tibetan equivalents of the Indian funerary *stupas*, and *mani* walls. The first are cenotaphs erected by the pious in order to gain merit, the others are long walls made up of large slabs of stone on which prayers have been inscribed; generally, the prayer *Om Mani Padme Hung* is the principal one to be seen, and hence the name *mani* for these walls. Around the fields near the houses of the cultivators, and in greater numbers clustering round monasteries known here as *gompas* (*Gon-pa*), tall, white banners, also printed all over with consecrated prayers, can be seen fluttering in the wind. They are prayer flags and, while they bring a sense of security to those who believe in their efficiency in combatting evil spirits, they are also very decorative, greatly enhancing the picturesqueness of the landscape.

2. POPULATION

It is difficult to estimate exactly what the number of the population in Lahul really is. A census can only be taken in the summer when the winter snows have thawed, and at that time most Lahulis leave for neighbouring regions and many emigrants (mainly graziers) come in. It is estimated that the figure should be in the neighbourhood of 10,000 inhabitants, that is to say, a very small one. The entire region is sparcely populated, with everybody living almost exclusively in the three main valleys. There are no real towns, but quite a few villages, which stand in their fields and not on spurs of hills as is often the case in hilly country. It is mainly visiting shepherds who take flocks to the summer pasturages.

The people of Lahul are a mixed collection. They speak four distinctly different languages and belong mainly to two principal religions. These are Hinduism and Buddhism, but it cannot be said that a clear cut distinction exists between the adherents of the two since many profess to belong to both. There are also some low-caste menials, blacksmiths called Lohars (Garas (*mGar-ba*) in Tibetan) and agriculturalists called Shipis or Dagis, who appear to follow some primitive form of animism. The pure Hindus of Lahul are Brahmins, very exclusive in their behaviour, and the Buddhists are all of the Ka-gyut-pa (*bK-brGyut-pa*) or Drug-pa (*aBrug-pa*) sect of lamaism from Bhutan. This is a more

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
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lax order than that of the established Church in Tibet, and allows marriage of the clergy.

Three of the languages spoken are Bunan, Manchet and Tinan, all of them non-Aryan, non-Tibetan in origin, and closely related basically with the Munda language of north-east India. Inmixtures have, however, taken place and very many foreign words and forms have crept into the three languages, Bunan being more infused with classical Tibetan, and Manchat and Tinan having acquired many words from the Aryan Indian languages of Chamba and Kulu. In some parts of the Chandra and of the Bhaga valleys, round Khoksar and Kolong, Tibetan is spoken too, in its local dialectual form. Kyelang is in the centre of the Bunan speaking area, while Tinan is spoken east of the confluent of the Chandra and the Bhaga, and Manchat west of the same right up to the border of Chamba. Tibetan is the *lingua franca* of the whole country, although it is perhaps less understood in the Manchat speaking area (that is in the valley of the Chandra-Bhaga) than elsewhere. Literacy is quite high among the Buddhists, their children, as is the custom also in Tibet, going at an early age to learn to read and write Tibetan in the monasteries.

The people have a distinct mongoloid appearance, although not as pronounced as that of the occasional visitor from Tibet often encountered during the summer months. In dress, the men at least, wear clothes very like those of the inhabitants of Tibet. A long, loose robe of dirty white or dark coloured wool is worn with a sash round the waist, while it is buttoned up over the right shoulder with Chinese type fastenings. On their heads they wear small caps such as in Kulu, or Tibetan embroidered hats with fur flaps turned up, but which can be let down if needed over the ears.

The women have a much more characteristic way of dressing which is restricted to the valley of Lahul, so that it is possible to tell at once that they come from there. The robe which they wear is secured at the waist with a sash from the back of which hang two strings of brass beads; these are plaited into the hair and pass under the girdle, over which a square piece of mother of pearl shell is fastened into the extremities of the plaits. On the head, the hair is collected at the centre on top and there a saucer shaped silver ornament, often with a turquoise in the middle, is fastened down. Over the temples, on either side, a ball of amber called *poshel* (*sPos-Shel*) (imported from East Prussia) is attached with silver links to the centre piece on top of the head. Over the robe, a thick woollen coat is often worn, and trousers can be glimpsed

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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this, to reach above the ankle; the leg is further protected by felt gaiters, secured by a tape wound many times round. This *chaussure* is good against cold, and is not bad for rock-climbing where the ground is dry. 291

The women wear a gown, the skirt somewhat gathered into plaits, of vertical stripe of woollen cloth, generally blue and red alternately but sometimes patterned, sewn together. Over the shoulders is worn a kind of shawl, of sheepskin with the wool inside. For head-dress they have only a strip of cloth, ornamented with shells or with rough turquoises, from the forehead back over the middle of the head, and lappets of cloth edged with fur over the ears, but under the hair. They wear the same sort of shoes as the men. The dress of neither men nor women varies with the season of the year.

The only division of the Ladākhīs—the only caste division—is that the blacksmiths and the musicians belong to castes which are considered low; the blacksmith caste, I believe, being thought the lowest of all. These low castes are called *Bem*; with none of them will the ordinary Ladākhī intermarry. 564

The priesthood of Lāmās does not make a caste; the office is not hereditary. 793

CHAMPĀS.

The Chāmpās inhabit the higher country—the valley of the Indus above the villages, the other plains, or flat-bottomed valleys, of Rupshu, and a few outlying places. 131

They are not very different from the Ladākhīs. Their different occupation would be sure to produce some changes; or rather, it should be said, probably, that the settled life of the inhabitants of the villages had changed these last from what their ancestors were, who lived the nomad life, and who now are represented by the Chāmpās. For it is likely that the course of events was this—that of the Tibetans, spreading north-westward, some reached a country they were able to settle in and to cultivate, while some remained in the higher parts, and kept to their pastoral ways. The difference in the face that struck me was that the Chāmpās have rather a projecting chin, while the 563 142 181

2: Gervis Γ-3 (no date) 1954 AV1 Kashmir [redacted]
W. Tibetans A J 4

summer nights will have a layer of ice on its surface the next morning. Yet the winter's day can be considerably warmer outside than in. At such times of the year there is often a difference of as much as fifty degrees between the sunny courtyard of a Lamasery and the inside of one of its thick-walled cells. Dr. Arthur Neve speaking of this difference declared it to be as much as ninety degrees at times: having always found his statements to be accurate, I have no reason to question them, for I have little doubt that he went round with a thermometer, which I did not carry.

With practically no rainfall there is very little wood to be had even for cooking, and none for firing, so that the nights are dark except for the moon. One can imagine the chances of a crate of window glass arriving intact under such transport conditions as I have described.

The day following my arrival in Leh I was most fortunate in meeting in the main bazaar a Buddhist priest I had before known in Ceylon, he being one of the brothers belonging to the Temple of the Tooth in Kandy. He was a learned old man who, I then remembered, had once told me that his grandfather had come from "Little Tibet". Now old, he had had the good fortune to be brought to Leh by an equally aged Buddhist merchant of Kandy who, feeling that his end was near, wished, for some inexplicable reason to go to Leh, there to die. The priest who was his great friend, had come with him; the old man had died during the winter months; now the priest was to return alone.

He had been easy to pick out from the others, for as with the Buddhists of Ceylon, he had no head dress and wore saffron-coloured robes. The lamas or monks of Ladakh wear a cloak and shawl of dirty wine colour; they belong to what is known as the red sect; their shaven heads are covered with red, longish shaped hats with ear flaps. Some of them are married. Occasionally one sees a member of the yellow sect; they mostly come from Tibet, are of a much stricter order than the red and more ascetic and learned. They do not marry.

From him, together with one of the head monks of the great monastery, I learnt of the customs of the land; why it is that every one in five or six men one sees about is a monk, and the

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ4

793 361 reason for the existence of so many monasteries always inhabited and one to each town or village of reasonable size.

134 241 Ladakh is a land of extreme barrenness. If the population were permitted to increase the people would starve, for not only are they unable to grow sufficient to support more mouths than are already there, but with communications so bad, little can be 595 imported. In order to retain the population at its present level, since they are unable to live for long in other climates after all their lives breathing the rarer air of the mountains, as in Tibet, polyandry has become the custom of the land, and has been so from time immemorial, having proved a powerful check on the population, the greater percentage of which are women.

The system of polyandry is confined to brothers, each family having but one wife, and although the usual number of husbands is three, four or even five are not unknown. Occasionally one hears of a "brother" being adopted at the demand of the wife, and rather than lose their wife, the husbands have to agree to her lover becoming one of them. On no account can a family have more than one wife, so that the unfortunate 428 younger brothers in a large one have to suffer. The eldest son inherits the family estate as soon as he marries; it is his duty then to provide for his parents, grandparents and unmarried sisters, in addition to which he has to support those brothers who share his wife. This system of inheritance keeps the property intact, for there is never more than one heir and the patrimony is never divided.

428 582 595 If there is no son, then the property of the family is inherited by the daughter who is free to marry any man she wishes, even to have an experimental marriage with a younger son—this is done by a State-recognised religious ceremony. And she can divorce him after giving him a small present, say a sheep, if after a few days' trial he does not come up to her expectations. Besides all this she may choose several husbands if she so desires, all becoming the "brothers" of her first husband, who dare not protest for fear of being sacked. One can imagine the power an heiress has in her hands and how carefully the hus- 586 band has to conduct himself that he is not dismissed. The husband of an heiress is called a "magpa". He, poor fellow, is unable to leave his heiress wife unless he can prove the grossest

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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I can well imagine the shock any high-minded Englishman or woman must suffer after they have been reminded, as I was by the Head Lama, that it is known that when Julius Caesar first went to England, he discovered that polyandry was a common practice in the country.

If there are more than three brothers, unless the wife is prepared to cope with extra husbands, then those remaining have the choice of either becoming a lama and entering the monastery or becoming a coolie; unless of course one is born fortunate enough to catch the eye of an heiress.

These lamas who are both male and female, usually remain single, though there is no bar against their marriage. The women lamas or nuns, known as chamos, live in different buildings, but they do not live entirely separate from each other, the nuns undertaking many of the household duties in the monasteries, such as baking bread, cooking and so on.

It is not unknown for a family to dedicate their first born, or even the favourite son to this religious life. In that event he is sent to a monastery school—which is residential—from the age of eight years, passing through all the stages of pupil, probationer and finally fully ordained monk. As such he has to observe some two hundred and fifty-three vows, and monastic life—at least of the yellow order—imposes a hard discipline upon the monks, including celibacy and abstinence. His diet consists of barley, wheat or buckwheat and occasionally rice. The only meat allowed to be eaten is either sheep, goat or yak, and the chief beverages are soup, milk and tea.

In every village we had passed through we had seen belonging to practically every house a little boy wearing a lama's hat or a little girl wearing the cap of a chamo. They had been dedicated as the one of the family to enter the monastery or nunnery school as soon as they were old enough.

The monks, in addition to being divided into sects, are separated into two classes; one, those who would in any event have entered the monastery, devote their time to meditation, prayers and the spiritual side "their life being on a higher spiritual plane", and two, those who beg for alms, cultivate the land, look after the rents and so on. The doctors among them—those I met anyway,—had started in the first class and then

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
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193 moved down to the more physical plane and entered the life of the other.

[775] Their chief spiritual head is the Dalai Lama of Tibet, and he is to them "the Vice-Regent of Buddha on earth". They, and all Buddhists believe in reincarnation—some souls remain in the spirit world for many, perhaps thousands of years resting, while those of the more important leaders such as the Dalai Lama and head lamas of some of the great monasteries leave the body when it dies and enter into that of a child almost immediately.

Writing in 1932 of the life of the monks themselves, Norris who appears to have studied the subject, says that they "are generally lax in observing the precepts of their religion and depraved in many of their habits, so that one cannot help comparing their practises with the worst abuses prevalent among monasteries in Europe during the middle ages. In Ladakh Buddhism has sunk into a system of degraded idolatry, guided by meaningless conventions and fantastic superstitions".

795] Of the nuns one reads in *Kashmir*, "as in the case of the lamas, there are both the yellow and the red sects. . . . Nuns of the yellow sect enjoy a higher reputation than their red counterparts".

595 838 Either polygamy or polyandry will throw out the balance of the remaining unabsorbed sex, but in Ladakh there is this added custom whereby no family is permitted to have more than one wife. Human nature being what it is, one would expect difficulties to arise in this connection, but it would appear, from what I both heard and saw, that few of the sexual acts condemned as perversions by Moses in the Holy Bible and by Mohammed in the Holy Koran are considered as sins, or even mentioned in the "book" of these lamas.

346 423 The monasteries, which own much land and property, are known as Gimpa by the Ladakhis. Both impressive and picturesque, they are practically always perched on what at first appears to be an inaccessible cliff, the walls of stone masonry usually of the same colour as the site which overlooks the whole of the village.

193 I was taken over more than one of these by my Ceylon friend, spending two nights there, for the lamas are a most hospitable bunch of fellows. I must admit that as I got to know the few

2: Gervis T-3 (no date) 1954 AVI Kashmir
W. Tibetans AJ4

who could make themselves understood to me and I to them, I began to realize that, as may be expected from a man when he is faced with the choice of hard work for life and poverty in his old age, or the possibility of a life not so hard and care in his old age, many were not really as devout, sincere and moral in their lives and thoughts as they should be and could be classified as professional lamas; it may be that I expected too much from them.

At the entrance to the monastery there were as always a number of prayer cylinders; upon entering we rotated these, thus sending our prayers to heaven as we passed. At the entrance were also quite a few savage mastiffs which are there to guard the gates—from whom I did not discover—but they looked most vicious brutes even when the lama on duty held them back from us. In the courtyard was a large square building containing the images; no woman may enter here. The dimly lit chapel, odorous with incense, was interesting with elaborately and beautifully carved images of Buddha in all kinds of stone, some being gilded. Spread out before the most important of them all was the most amazing collection of gifts, a French gilded clock, a Venetian glass vase with lustres hanging, a basket shape made up of coloured sea shells and filled with faded feather flowers, an ivory pagoda shape, and most surprising of all, a china funeral wreath under its glass canopy. The walls had the most lovely Chinese silk and Tibetan gold-embroidered velvet hangings. Beneath these were some bowls of "incarnation water". To one side was a large stool, rather like a low table with a small rail around it; this had two steps leading up to it and was cloth covered, obviously the pulpit from which the Head Lama preached as he sat. To one side and at the feet of a great Buddha, were dull gilded metal "champagne cups".

The most beautiful murals had been painted on the walls; the Chinese school revealed itself in many of them. Each of the figures was as though floating in a cloud in the heavens; one, a fair Tibetan figure playing a stringed instrument, was surrounded by white clouds, the next, a bolt-eyed, dark skinned warrior with a sword in his hand floated in dark clouds. The Buddhist Ceylon priest said that they depicted Good and Evil: the Head Lama went into the story of a war fought between lamas and invaders. I am inclined to believe my Ceylon friend.

2: Biscoe M-3 (1830-ca. 1920) 1922 AV4 Kashmiri
w. Tibetans AJ4

A Trip to Ladakh

574 grand folk dressed in most weird costumes, uncommonly like a well-got-up pantomime.

574 There were men dressed in Chinese silks, with their
291 smart blue and gold caps with tassels, Ladakhi officials
793 of various grades, from the Joint-Commissioner, a fine-looking Mohammedan, to his fat babu who sat on his pony like a monkey, his stirrups being so short that his knees and fat stomach met. But the figure which took my fancy was the church dignitary; he resembled for all the world Cardinal Wolsey risen from the dead. He wore a scarlet cloak which fell over the pony's back and almost touched the ground, and he sported ye old cardinal's hat. I never saw him smile, which was in contrast to all the others, who seemed to be out for a holiday. Whether he was upset about not having his proper position in the cavalcade, or whether he had the stomach-ache is uncertain, or maybe his cardinal's hat was uncomfortable. It certainly was hardly the sort of hat I should have chosen to ride in. Perhaps his dignity did not allow him to show his feelings. Anyway, everybody except the cardinal seemed to be in good fettle after their morning's ride. We all fell into some sort of order and rode for the capital.

361 You can see Leh from some miles distant as it is
574 built up the side of the rocks, with the palace and
533 monastery towering above. Leh is 11,700 feet above
526 sea-level, so one needs a little time in which to get acclimatised.

When we arrived through the fine gateway into the main street we found both sides lined with H.H. the Maharajah's troops and the crowds of citizens behind them. The monastery band was in full view on the roof of one
574 of the buildings and made the usual joyful sound. This
526 main street of shops has a fine avenue of poplar-trees,

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

burn on and the devils have it all their own way until a party of super-holy monks arrive, who come with holy water, with which they conquer the flames, and then the devils one and all rush out of the arena amid a tempest of crashing and shrieking; but above it all is the sound of a mighty wind caused by all the monks whistling their loudest, and the whole band of devils, pitchforks and all, disappear into the monastery. I thought it would have been more impressive if they had all disappeared over the precipice or, if they could not manage that, down the rocks out of sight.

Well, we were mighty glad to see the last of these devils, and the blessed monks also, for our nerves were anyhow after all we had heard and seen, but all was not over, for the people were to see the priest perform a sort of high mass. In an open space rigged up as a chapel facing the courtyard which all could see was an altar with its usual complement of ornaments, lamps, holy water, chalice and paten.

The priest entered wearing a garment just like a surplice. He turned his back to the congregation and commenced his service at the altar.

Presently in came stealthily a clown with a coloured bladder in his hand with which he hit the priest over the head with a mighty whack and then darted behind a pillar and hid. Then again he crept up behind, stalking the priest, and dealt him another blow; but still the priest took no notice, so absorbed was he in his devotions. After another blow or two the priest looked round to see whence the blows had come, but of course he looked in the wrong direction, and the clown cocked a snook at him, a real gutter-snipe snook, from behind the pillar. It was all so like a Western pantomime that we could hardly believe we were watching a real Buddhist religious

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans A14

A Trip to Ladakh

796 ceremony in a real monastery. The people all round
793 were thoroughly enjoying the play and were laughing
535 heartily.

I could not find out the reason for this last act, but I suppose it was to show that the monks when engaged in their religious duties were too deeply engrossed to be disturbed by assaults of the devils. Well, it was a great show, and one wondered how much of it was believed by the people who had come from such long distances to see their religion acted.

It seemed to me that they were too jolly and cheery a lot to believe much in devils; they evidently saw the humour of it all. The abbot of the monastery told us that the monks had been practising for a whole year at the play, and showed us the rod of correction which he used on those monks who failed in their parts. It was a thick black stick weighted with brass. I felt sorry for those monks who did not live up to the form of Friar Tuck, and had not a good cushion of fat to protect their bones when the brass stick descended. But perhaps they knew the schoolboy's copy-book trick.

231 The great monastery mastiffs interested us, but we were thankful that they were chained. We were told that the dogs used to be kept in lieu of graves for the monks, or, in other words, to eat up the dead members of the brotherhood.

Some of them are very savage brutes. A friend of mine who was attacked by one had a bad time, although he himself was an athlete; he was obliged to go to bed for a day or two after the attack. I myself had a narrow shave one day. I went into a monastery uninvited to have a look round. When coming through a very narrow passage I saw one of these dogs fast asleep, as I imagined, and foolishly thought I could pass him if I walked